

AN
ESSAY
Towards an
IMPARTIAL ACCOUNT
OF THE
HOLY TRINITY,
AND THE

Deity of our Saviour,

As Contained in the
OLD TESTAMENT.

In which are
Some Remarks on the Scripture Account
lately publish'd by Dr. Clark.

*We have also a more sure Word of Prophecy, where-
unto ye do well that ye take heed, 2 Pet. 1. 20.*

L O N D O N :

Printed for F. CLEMENTS, at the Half-
Moon in St. Paul's Church-Yard. 1712.

AN
 ESSAY
 Towards an
 IMPARTIAL ACCOUNT
 OF THE
 HOLY TRINITY
 AND THE
 DEITY of our Saviour.



OLD TESTAMENT

In which are
 some Remarks on the Scripture Account
 lately published by Dr. Clark.

We have also more than 100000 Books, Manuscripts, &c.
 which we will send you on request.

LONDON:
 Printed for H. Cresswell, at the
 Moon in St. Pauls Church-Yard, 1729.

I

*An ESSAY towards an Im-
partial Account of the Holy
Trinity, and the Deity of our
Saviour, as contained in the Old
Testament.*

THAT Enquiries into the Do-
ctrine of the Holy Trinity
and the Deity of our Blessed
Saviour, are made by Men of Pene-
tration, curious about securing their
eternal Welfare, is not at all to be
wonder'd at. It is of the last Import-
tance to be right in our Belief concern-
ing it. If the Lord Jesus is not God
the Son ; if he has not, thro' the Eter-
nal Spirit, offer'd himself to the Father,
and thereby made Satisfaction for our
Sins, all we who worship him as God,
and trust in him for that Salvation, are
Idolaters in our Worship, and shall be
accurs'd for our Dependance upon Man,

Jer. 13. But if he is, as we believe, God Eternal, and has indeed made this Atonement for us; then they who depend upon any other Name for Salvation, will find themselves miserably mistaken; and they who will not worship this Lord, will provoke him to their Eternal Ruin, *Pf.* 2.

2. The Nature of the Subject makes all Discourses about it very mysterious. Something is to be said of the Incomprehensible and Infinite Being, peculiar to it self, and not to be found in any other Being: Yet the Words by which these Doctrines are expressed, are such as are used in our Discourses of finite Beings, and naturally lead us to Ideas not at all adequate to the Notices which the Words were intended to convey to us.

3. Add to this, the Doctrine has no Foundation in Natural Religion, nor in the Knowledge of God, which can be acquir'd by searching into the Works of God by the most accurate and penetrating Understanding. It depends
entire-

entirely upon the Revelation God has made of himself, in an Extraordinary Manner in the Holy Scriptures.

4. Nor are these Sacred Writings so easily understood as some may think; the Knowledge they hold forth is not to be attained, but with the utmost Application, such as wise Men use in their Affairs of the last Consequence.

If thou cryest after Knowledge, and liftest up thy Voice for Understanding:

If thou seekest for her as Silver, and searchest for her as hid Treasures, then thou shalt understand, *Prov. 2.* Man knoweth not the Price of *this* Wisdom. --- It cannot be gotten for Gold,

neither shall Silver be weighed for the price thereof. It cannot be valued with the Gold of Ophir, with the precious Onyx, or the Saphir, *Job 28.*

5. It does not appear that the Church of *England* at the Reformation could have any By-End in preserving this Doctrine without Alteration. The Reformers had Sense enough to examine the Scriptures, and as they suffer'd

fer'd Martyrdom rather than subscribe to Tranfubftantiation, fure they could not but have enquir'd into thofe Doctrines, of equal if not much greater Confequence to the Salvation of all Men. And certainly they would have given us notice, had they found any Reason to difbelieve 'em. And what I take for another great Argument of their Sincerity, they appeal in their Confeflion to the Judgment of all Men, whether what they have Retain'd be not according to Scripture; and declare (*Artic. 20.*) they are no further to be rely'd upon than they have the Scripture for their Authority, in what they deliver to us to believe or do.

6. Hence it appears lawful for every Member of this Church to examine thofe Sacred Records, and from thence be fatisfy'd whether the Church has not err'd in thefe important Articles.

7. But then as the Church declares it not lawful for the Church it felf to expound one Place of Scripture fo as to make it contradict another, (*ibid.*) it

is

is but reasonable that all private Men should follow the same Rule; especially since the Holy Ghost has enjoind it with particular Regard to one of those Articles, 2 *Pet.* 1. 23.

8. And further, it is of absolute Necessity that every Man, who would judge the Church in this, or indeed in any other Doctrine, should be well acquainted with the Original Language of the Holy Scriptures. The Original only is the Word of God. The Translation no farther such, than as it agrees with the Original. Great are the Differences in which each Version of the Old Testament especially, differs from the other; and therefore the Original only is to be rely'd upon.

9. Nor could it be expected otherwise; for the Difficulties of understanding the *Hebrew* are indeed very great. It was the Tongue of one People only; and they obliged by their Law to have no Converse with the rest of the World, nor have they any other Books extant in this Language. It has
been

been a dead Language ever since the Return from the *Babylonish* Captivity; and no Version made till near 300 Years afterwards. And it was not fully understood by the *Jews* themselves in our Saviour's Time. The History assures us they did not understand the Prophecies (*Eccl.* 3. 17. and 13. 27.) concerning our Saviour; which yet they could not but have understood, had they understood the Language they were wrote in.

10. Nor can we say much better of the First 13 Centuries of the Christian Church. The Pentateuch, and perhaps all the Old Testament had been rendered into *Greek* some time before our Lord's Incarnation. But whether that Version was lost, or whether it was not approved, certain it is that before the End of the 4th Century there were Six or more *Greek* Versions, and many notable Differences in each from all the rest. And we know of no *Latin* Version that was not done out of *Greek* only, save only what *St. Jerom* did about

about the Year 400. of whose Success the *Psalms* by him translated from the *Hebrew*, and still extant, are an Instance. From St. *Jerom* to *Peter Galatinus*, who lived about the 14th Century, I have not found any Application to the Study of the *Hebrew* Tongue among the Christians. And tho' from thence, or soon after, there has been abundance of Pains this way, yet I cannot help thinking many Noble Passages, and of great Use to the clearing the Doctrines before us, have never been fully understood by any. Whether it was that their great Respect for Antiquity made all our Moderns overlook these Passages, which perhaps were altered by such Translators of Old, as were or had been *Jews*; and that perhaps out of Conscience, but prejudiced by the Traditions of their Ancestors, who never understood these Prophecies; or that the Fathers both Ancient and Modern thought the Places, in whose Version all agreed, were enough to prove these Doctrines, with-

out calling in such whose Sense was first to be debated: However this be, I hope I shall not be accused of Rashness in attempting to mend the Version here and there. The Case is not now as at the first. All Men now take this Freedom: And our Adversaries in particular do it when they please; nor can they accuse me for this. They must rather be gratify'd, especially if by my attempting to revive the Primitive Meaning of the Holy Scriptures, I save them the Trouble of reviving Ancient Errors. And sure the Church must be pleas'd to find many Witnesses for her Doctrine now produced, which have hitherto been neglected or mistaken in their Application.

And that I may have the Judgment of the Learned upon what I am about, I shall at present only put down a few Passages, which have occurred in reading, for my own Direction. In which, if I am approved, I shall go on to examine all the Holy Books of the Old Testament, and give the Publick in a

Second

Second Part an Account of my Success.

And now that I may be the better understood, I shall lay down only these few Positions, and then attempt to prove 'em by the Old Testament; *Viz.*

It being agreed that there is one only Infinite and Eternal Being, which we call God; and that the Scriptures, as we receive 'em in the Church of *England*, are his Reveal'd Will, and of Divine Authority, my Positions are:

1. That in this One God there are Three, *viz.* Father, Son, and Holy Ghost; and that these Three are Real and Divine Persons.

2. That the Son, or Second Person, is the same as the Lord and God of *Israel*, and was always the proper Object of Devotion: And that the God of *Israel* was always known to be a Person who should partake of the Two Natures of God and Man.

When I have dispatch'd these, I shall conclude with a Rule, by which the Canon of the Scripture, and the Orthodoxy of the Fathers may be proved: And with some Remarks upon Dr. Clark's Scripture Account.

First then, the Position, That in the One God there are Three, namely, Father, Son, and Holy Ghost; and that these Three are Real and Divine Persons, thus appears from the Old Testament.

1. *Psal.* 33. 6. By the Word of Jehovah were the Heavens made, and all the Host of them by his Spirit. Here is Jehovah, the Word of Jehovah, and the Spirit of Jehovah. Now he who is here called the Word of Jehovah, is called in *Gen.* 1. 1. Elohim; and *Ch.* 2. 2. Jehovah Elohim. And this Jehovah Elohim is in the 68th Psalm called Adonai sitting in the Heavens; and Adonai sitting in the Heavens, is in the

the 2d Psalm said to be the Son of Jehovah eternally Begotten, *Ver. 7.* Thou art my Son, I have eternally Begotten thee.

Again, He who was the Agent in Creating the World; he by whose immediate Operation the World was created, is said, *Prov. 30. 4.* to be the Son. What is his Name, yea, what is the Name of him the Son, if thou canst tell?

So that the Word of Jehovah, Elohim, Jehovah Elohim, and Adonai in the Heavens, are all Names and Titles of the Son of Jehovah eternally begotten.

2. The Spirit of Jehovah which assisted in Creating the World, is *Gen. 1. 2.* said to be the Spirit of Elohim: And *Psal. 104. 30.* said to be sent forth to renew the Face of the Earth. And *Prov. 8.* said to be poured forth, proceeded, and with the Son nourishing.

The true Version of that Text in the *Proverbs* is this: *Ver. 12.* I Wisdom --- *Ver. 14.* I have Counsel [or
Pur-

Purpose] and Being ; I am Understanding [or an Intelligence] ; I have the Strengthening [or making Men strong.]

Ver. 22. Jehovah possess'd me the first of his going forth , before his Works from then [*i. e.* from his Generation , *i. e.* eternally.] *Ver.* 23. From Eternity I am poured out ; before the first, before the beginning of the Earth. *Ver.* 24. When there were no Depths, I am proceeded ; -- *Ver.* 25. Before the Hills I am proceeded.

Ver. 27. When he [Jehovah] prepared the Heavens, I was there. When he scribed a Circle upon the Superficies of the Abyfs. 28. When he strengthened the Heavens from above ; when he fortified the Fountains of the Abyfs. 29. At his giving to the Sea his Orders, And the Water shall not overflow the Shore ; When he decreed the Foundations of the Earth. 30. Then I was with him nourishing, even I was, we did rejoyce Day by Day, rejoicing alway before him. 31. Rejoicing in the
the

the Globe of his Earth, and the Sons of Adam my Delights.

Here then the Spirit of Jehovah being also the Spirit of Elohim, is proceeded; and being both the Spirit of Jehovah and of Elohim, this proceeding must of Consequence be from both.

2. Before I go farther, I shall clear my Amendments of the Version. (1.) I put Jehovah, and Adonai, and Elohim where I find 'em in the Original, because we have no *English* Words that may with due Certainty express their Meaning. (2.) *Psal.* 33. 6. I render his Spirit, instead of *Breath of his Mouth*: The *Hebrew* is Spirit of his Mouth, or of his Person; which is a Poetical Phrase. It cannot be rendered properly Breath, because the same Thing is in *Psal.* 139. ver. 6. said to be Omnipresent: Whither shall I go from thy Spirit? (3.) I render *Psal.* 2. ver. 7. Eternally begotten. The *Hebrew* is, this Day: But as the Generation of the Son is in *Psal.* 110. ver. 3. said

said to be before the Morning ; and his goings forth in *Micah* 5. 3. to have been of old from everlasting, therefore is this Generation from everlasting. And because the same Word, this Day in *Psal.* 95. v. 8. is by the Apostle *Heb.* 3. 13. and 4. 7. explain'd to signify a Duration equal to the Duration of the Subject of whom it is spoken, and that as it were always present, therefore I render Eternally Begotten, as seeming to be the Notice intended to be convey'd to us in the Text, Thou art my Son, this day I have begotten thee. True it is, some Great Men have been of Opinion, that the Day of our Lord's Generation in this Text is to be referr'd to the Day of his Resurrection, because St. *Paul* seems thus to refer it, *Acts* 13. v. 33. But if we attend to that Sermon of St. *Paul*, we shall find this Passage brought to prove, not the Resurrection, but what he said before, in Proof of which he brings the Resurrection and this Place. And then
pro-

proceeds to prove the Resurrection from Two Places, one in *Isaiab*, and the other in the 16th *Psalms*. And we declare unto you glad Tidings, how that the Promise made unto the Fathers (which he calls, v. 27. the Voices of the Prophets) God hath fulfilled, as appears, in that he raised *Jesus* from the dead, and made him King in *Sion*; as it is also written in the 2d *Psalms*, thou art my Son---. And as concerning his raising him from the dead, he said, &c.--- Add to this, that this Day of our Lord's Generation is not by any manner of Propriety to be apply'd to the Day of his Resurrection. For First, his Generation is in the *Psalms* brought to prove, that he was to reign in *Sion*. Now his Kingdom in *Sion* is not said in the *Psalms* to commence till many Circumstances intervene. This Day have I begotten thee; ask of me, and I will give thee the Goym for thee to inherit, and the Borders of the Land for thee to dwell in; thou shalt rule---. If they will not be wise,

C

and

and submit to thee, v. thou shalt rule 'em with a Rod of Iron, thou shalt break and disperse 'em irrecoverably. Be wise now, O ye Kings-- Kifs the Son--- lest ye perish, as is said. And these Circumstances did actually intervene; he was born Heir to all the *Jewish* Leaders, called here *Goym* from *Goah eduxit*, as *Abimelech* is called a Righteous Goa, *Gen.* 20. 4. He did dwell in the Borders of the Land at *Nazareth*, and thence had the Name *Nazarin*, (which, by the way, in the Dialect of those Days signifies the Branch, and was the common Title of the Messiah in the Prophets) and after many other Circumstances, not nam'd here, did reign. Secondly, This Commencement of his Kingdom, as described in the Text, is his being poured out King---. I have poured out my self King. Not my King in the Possessive, but my self King in the Primitive Pronoun. For the same Person who says, *Jehovah* said to me thou art my Son, says here, I have poured

poured out: and this being the very King, it must follow that he poured out himself. Now this pouring out, by which he was inaugurated King in *Sion*, was the Effusion of the Holy Ghost, that Oyl of Gladness with which this Elohim having been anointed, *Psal.* 45. 8. did then overflow and run down to the Skirts of his Garment, the Bells of *Aaron*, the Apostles, whose Sound went out into all Lands by their speaking all Languages. Now this was not done upon the Day of his Resurrection, but 40 Days after. Lastly, as a further Proof, that this Day of *Pentecost* was to be the Day of his Inauguration, appears from another Prophecy. *Shilo* shall come and have the Obedience of the People, before the Sceptre and Legislature depart from *Judah*, *Gen.* 49. 10. And this Obedience was to be willingly transferred, *Psal.* 110: 3. And therefore there must have been such Arguments used to induce this, as might convince. Now these Arguments were

not used till the Day of Pentecost, and ordered by our Saviour not to be used till then, *Acts* 1. 4. So that this Error is sufficiently confuted, and the Version I have made fully cleared.

(4.) I render *Proverbs* 30. 4. of him the Son; for the Person there spoken of is the same who ascended and descended: Now this is the same as Jehovah, Adonai, Elohim, as appears by the 68th *Psalms*; for thus, v. 18. thou art gone up on high---. *Ver.* 24. Elohim, thou goest. 26. Give Thanks, O Israel, to Adonai, Elohim. 20. Jehovah Adonai. Now I have already proved this to be the Son of Jehovah. And our Saviour says he only descended, *Joh.* 3. 13. And St. Paul applies this 68th *Psalms* to him, *Eph.* 4. 6. So that this Amendment of mine is right.

(5.) The Note (2) clears this.

(6.) The Person that speaks in the 8th Chapter of the *Proverbs* is not the Son of God, but the Spirit, as appears, 1. By the Name of Wisdom, v. 1, which

which is the Holy Ghost, so called by our Saviour, *Luke* 11. 49. Thus saith the Wisdom of God, I will send 'em Prophets, &c. For St. Peter says, the Holy Men spake as they were moved by the Holy Ghost; *2 Pet.* 1. 23. 2. By his being possess'd by Jehovah, the first of his coming forth before his Works from then, *v.* 22. For Jehovah that possess'd the Spirit is the Son, *Isa.* 11. 2. The Spirit of Jehovah shall rest upon him, the Spirit of Wisdom. And Jehovah coming forth is the Son. I proceeded forth, and came from God, *John* 8. 4. His Goings forth are of Old from Everlasting, *Mic.* 5. 3. And farther, he who here possesses this Wisdom is described to have been the Agent, who immediately acted in the Creation of the World, *v.* 26, &c. Now this has been proved to be the Son; and therefore Wisdom here must be the Spirit, as he who possesses him must be the Son. And for the Version of the 22. and the other Verses, they who compare the Original Words

Words as used in other Places, and as derived, will agree it to be right.

3. Thus it appears, that the Three in the Deity are the Father, the Son eternally begotten, and the Spirit proceeding from both. And now that these Three are Real Persons, will appear by the Account of a Person given us by a Learned Modern: Who thus defines, "A Person is an Intelligent Nature Ultimately compleated by a proper Subsistence. For that the Father is an Intelligent Nature will not be deny'd, as neither will it be of the Son, nor of the Holy Ghost: And the Definition does not require that each Subsistence should have a distinct Nature, it does suffice that each Person has a distinct Subsistence proper to it self. And no one will deny that the Father, as Father, is not distinct from the Son as Son; and that each of these, as Father and Son, are distinct from the Holy Ghost, as Holy Ghost. Now may not I say the proper Subsistence of the Son is his Generation, and the proper

proper Subsistence of the Holy Ghost is his Proceeding? Certainly these very Words are Expressions in Scripture spoken of the Son, and of the Holy Ghost.

4. And now that each of these are Divine Persons in the Deity, will appear from what has been said, and from such Texts as accompany what has been said. (1.) As to Jehovah the Father, no one denies his being a Divine Person. (2.) As to the Son, I have proved him to be called Jehovah, which being the incommunicable Name of God, and signifying the Divine Nature, cannot be given to any Creature. Nor is it given to the Son upon any other Account than as belonging to him, as being expressive of his Nature, *Exod. 20. 2.* I am Jehovah thy Elohim, thou shalt have no other Elohim but me. And again, *Exod. 22. 20.* He that sacrifices to any Elohim, save to Jehovah only, shall be utterly destroy'd. Where the Elohim to whom the Jews were to sacrifice is affirmed

affirmed to be Jehovah, not in Title, but in Nature; for as such he only was to be sacrificed unto. Now this Jehovah Elohim is not the Person of the Father, but of the Son, as appears by the 50th *Psal.* Where Jehovah Elohim, *v.* 1. challenges the Sacrifices of *Israel* as his due, *v.* 8. tho' he remits the Claim to 'em. Which shews him to be the same with Jehovah Elohim in *Exodus*. And this Jehovah Elohim in the 50th *Psal.* is described as in the actual Execution of the Judgment of the World, which is the proper Office of the Son, *Job.* 5. 22. Again, the Jehovah Elohim in *Psal.* 68. is proved to be the Son, because he ascended and descended, *Job.* 3. 13. and yet there Divine Honours are paid to him; so that the Title Jehovah proves the Son to be the Supreme God. (3.) Add to this, that the Spirit of Jehovah, *Psal.* 33. 6. is called the Spirit of Elohim, *Gen.* 1. 2. And yet Jehovah in the *Psal.* is the Father, and Elohim in *Gen.* is the Son. Now
 if

if the Father and Son have one Spirit, they can have but one Nature ; and therefore if the Father be God, the Son also is God, in the same Sense of the Word. (4.) The Eternal Generation of the Son is another Argument of his Deity.

5. And as to the Holy Ghost, his Deity is affirmed in the Places already cited. (1.) He challenges to himself Eternity, *Prov. 8. v. 22, 23, 25.* (2.) He claims to himself *an Existence*, *Prov. 8. 14.* (3.) He is declared to assist in the Creating and Preserving the World, and this in a manner peculiar to the Deity, by assisting the Son, *Prov. 8. 30.* giving Life to the Creatures, When thou sendest forth thy Spirit they shall be created, and thou shalt renew the Face of the Earth, *Psal. 104. 30.* Hence then we must infer the Spirit has Being, and is Jehovah. And now we may conclude there is in the Deity Jehovah the Father, and Jehovah Elohim the Son, and Jehovah the Spirit.

D

6. And

6. And this Notice of the Trinity of Persons seems so well known in the Days of *Moses*, that the only Apprehension was least the People should hence take Occasion to run into Polytheism. For thus the First Commandment is, Hear, O Israel, Jehovah thy Elohim, Jehovah is one. For thus the Verb Substantive [is] must be placed, as appears by the very Grammar of the Language, common in this with all the Languages I have met with. And indeed if we should admit the common Version, and read Jehovah thy Elohim is one Jehovah; it will follow, that either Jehovah is one Person, and thy Elohim another Person, of whom by the last Name Jehovah is affirmed that they are both one Nature, or else what can be the Meaning but as I have said? And if our Lord did not intend we should thus understand it, why did he put the Scribe upon enquiring into the Deity of the Messiah, when the Scribe explained these Words to affirm only the Unity of the Deity.

Mark 12. 32?

7. If

7. If it be said, this Word Person does not so very properly notify to the common People the Subsistence or Hypostasis of the Divine Persons in the Deity; they who object should do well to tell us what Words can be found to do it better. Certain it is that without such a Word one cannot understand divers Passages in the Old Testament. I will name one, *Pf. 56. 10.* In the Elohim I will praise The Word: In Jehovah I will praise The Word, *i. e.* In the Person of the Elohim I will praise the Deity: In the Deity I will praise the Person of the Elohim. For the Deity is to be praised chiefly for his Mercy to us; which Mercy is shewn in The Word. And since there is something in Elohim besides The Word, as appears by that Expression; In the Person of the Elohim I will praise The Word: This naturally leads me to my Second Proposition, namely,

Secondly, That the Son, or Second Person in the Trinity, is the same as the God of Israel, who was always

known to be a Person that should partake of the Natures of God and Man.

I. The first Part of this Proposition is partly proved already, and may thus be further proved out of the Old Testament.

(1.) The Person stiled Jehovah Elohim, *Pf.* 50. has been already proved to be the Jehovah the Son. Now this Person is in the same *Psalms* said to be the God of *Israel*, v. 7. O *Israel*, I am God, even thy God; Elohim, thy Elohim.

(2.) The Lord God to whom the *Israelites* were to sacrifice, *Exod.* 22. 20. has been proved to be Jehovah the Son; and surely this can be no other than the Lord God of *Israel*.

(3.) The Person ascending, *Pf.* 68. has been proved to be Jehovah the Son; and he also is proved in that *Psalms* to be the God of *Israel*, v. 8. If it be objected that the God of *Israel* is said to have raised up his Son Jesus, *Acts* 3. 13. I answer, it should be render'd, Raised up Jesus the Servant of him. For so the same Greek Word

is render'd, *Mat.* 12. 18. and cannot be otherwise, being the Version of the *Hebrew* of *Iſa.* 42. v. 1. And the Servant thus rais'd up is the Human Nature, call'd *Phil.* 2. 7. the Form or Character of a Servant, and said there to be taken upon him by one in the Form or Character of God. Note by the way, if the Form of a Servant denotes a real Servant, for such he was, and suffer'd as such, then the Form of God denotes him Very God, and proves the Union of the Two Natures in his Myſterious Person. Therefore to the other Part of the Poſition; namely, That he was always known to be a Person who ſhould partake of Two Natures, God and Man.

(1.) This appears from the very Grammar of the Titles Adonai and Elohim. The Words are plural, the Acceptation ſingular; which ſeems to be expreſſive of the Two Natures in one Person: Thus Elohim which ſignifies the Arbitrators, will be as if it had

had been expressed thus, He that is Eloah Jehovah, God the Arbitrator, and Ben Adam Eloah, the Son of Man the Arbitrator ; and both those Natures in one Person, he spake, he created, *Gen.* 1. 11. He himself is Judge, *Psal.* 51. 6. i. e. has sovereign Authority , tho he used it only as limited by his Covenant made with Man. The like of Adonai which signifies Lords , and is spoken in common of God and Man. (2.) Nor are these the only Titles of Jehovah the Son, which are thus expressive of both his Natures. In *Job* 35. 10. he is called the Eloah my Makers, and *Eccl.* 12. 1. remember thy Creators ; referring to the Deity and the Human Nature both in the one Person of God the Son , by way of *Prolepsis* ; or as St. *Paul* phrases it , calling Things that are not, as tho they were. (3.) Again, *Psal.* 16. 11. Thou wilt not suffer thy Holies to see Corruption : Namely, the Person who is the great Holy, Rab chesed, *Exod.* 34. v. 6. that is, God ; and the Ebron chesed.

fed, *Psf.* 86. v. 1, 2. Poor Holy, that is Man ; And thus the Cheseds of Jehovah here, and the Chesed of *David*, *Isa.* 55. 3. the Holies of Jehovah, and the Holies of *David*, by the Union of two Natures in his one Person. (4.) And thus he is addrest to, *Psf.* 8. v. 1. Jehovah our Adonai, *V.* 4. what is Man ; *V.* 5. Glory and Honour thou hast, or thou Glory and Honour hast encompassed him ; plainly foretelling the taking our Nature into himself. (5.) *Psal.* 20. v. 9. Jehovah save us ; let the King hear us when we call : That King is, v. 1, 2, 3, 4. spoken of as Man ; and here prayed to as God, and called Jehovah. And the Kingdom is said to be Jehovah's, *Psal.* 22. 28. And again, *Psal.* 93. 1. Jehovah is King. So again, *Psal.* 97. 1. And *Psal.* 99. 1. And yet the King is again spoke of, *Psal.* 21. as Man ; and v. 13. as God. And as self-subsistent, Be thou exalted Jehovah in thy own Strength : so will we sing and praise thy Power. (6.) *Psal.* 24. The Person

son ascending up to Heaven, which we have proved to be the Son, is called the King of Glory, Jehovah, Strong and Mighty, Jehovah Gibbor Milchamah, Jehovah the mighty Man of War, both God and Man. (7.) I will not multiply more Texts for the present, only one or two, which induce me to think, that tho' the Fathers of the latter Ages would not attempt the Amendment of the Version, yet they understood plainly the Intent of the Old Testament; And hence made their Deductions of the Two Wills in the Messiah, according to his Two Natures; and yet that his Human Nature did not make a Person distinct from the Divine; for that the Human Nature does not subsist by a proper Human Subsistence, but by the Subsistence of the eternal *Logos*. And this they might justly gather from *Psal.* 22. where we find, *v.* 1. My God, my God, why hast thou forsaken me? and *N.* 28. the Kingdom is Jehovah's, speaking of the same Person. And again,

gain, *Psal.* 45. v. 8. Thou hast loved Righteousness and hated Iniquity; therefore, O Elohim, the Oyl of Gladness hath anointed thee Elohim rather than thy Fellows; and *V.* 12, He is thy Adonai, worship thou him, speaking of the same Elohim; And again, *V.* 13. the Rich shall make their Supplication before thee; plainly denoting him God and Man; and shewing his loving Righteousness, his submitting to the heavy Punishment due to our Sins, and being therefore in that Nature that submitted and loved, exalted to partake of Divine Honour, even of that Kingdom which always was his, as he is Jehovah, and which will never have any end. Thus again, *Psal.* 85. v. 8, &c. where after having foretold that Jehovah had spoken Peace to his People, and to his Chofeds, i. e. to Man, and to the Mediator between him and Man, the Prophet goes on to declare the Person of this Mediator, v. 9. Truly his Salvation is nigh them that fear him, In as much as Glory

(i. e. the Messiah, the Glory of the Second House) shall dwell in our Land; And then shews the Nature of his Person, v. 12. Jehovah shall give the Good, i. e. his Divine Nature; and our Land shall give the Branch, i. e. his Human Nature.

Had this *Psalms* been well understood by the *Jews*, the rich young Man in the Gospel would not have called our Saviour Good, without being fully convinced of his Deity; which this *Psalms* here uses to express by this Word Good, and our Lord does interpret accordingly, *Mat.* 19. And did our Modern Opposers of this Doctrine fully consider that *The Good* here given by Jehovah, is joined with *The Branch* of the Land of Israel; and so these Two Natures make up the *Cheseds*, who is the Mediator of this Reconciliation; and who, by suffering for us, follows that Righteousness which goes before him, and directs his going in the way; surely they would own themselves so far convinced, as not to say our Lord deny'd

deny'd his Nature, when he put that young Gentleman into a further Enquiry about it. Nor if Dr. Clark had given himself Leisure to consider, that the Word for God used by our Saviour may possibly have been Elohim, would he have produced this Text, to prove that there is but one Person in the Deity.

This may suffice at present to prove the Second Position; and therefore I shall only add one Word or two about the Judgment we may make of the Ancient Fathers, and even of such Books as some would now add to the settled Canon of the Scriptures of the New Testament. (1.) All agree that the Hebrew Books of the Old Testament are of Divine Authority. Now we find in one of them this Rule, To the Law, and to the Testimony; If they speak not according to this Word, it is because there is no Light in them, Isa. 8. 20. And we find the same Rule given us by St. Peter, as nam'd already. Now then if any Book
E 2 what-

whatever pretends to contradict the Old Testament, tho' it would vye Authority with the settled Canon, we may and must affirm it so far erroneous, and not the Word of God.

Here it will be necessary to account for all those Passages in the New Testament lately collected by Dr. Clarke, which seem to make our Saviour an Inferior Person to the Father, and so far oppose what I have thence asserted; and also for those Passages in the Liturgy by him produced. And this is very easily done by considering our Saviour's Office. He was Incarnate to be our Mediator. As Mediator he confines himself to his Office. He declares he does not make known the Day of Judgment, *Mat. 13. 33.* Because the Father had kept in his own Power the Times and the Seasons, *Act. 1. 7.* He speaks and acts all along by his Father's Order, and confesses the Father to be greater than him. So that there is no Contradiction; for that Office of Mediator must at length be delive-

delivered up, 1 Cor. 15. 24. Then there will be no longer any Inequality between the Father and the Son: For the Son will be no longer Mediator. The Subjection of the Son, which is now and must continue till all things are put under him, as the Words plainly shew, v. 28. must cease when he shall have put down all Authority and Power, that God may be all in all; that the Deity only may reign as God, and the Human Nature entirely give way to the Kingdom of the Father.

Then as to such Passages of the New Testament, as affirm his proceeding forth, and coming from God, whence the Adversaries would tell us, he is a Derived Being, and not Self-existent, they should first be certain, that this Proceeding is not such as is consistent with the Unity of his Nature: For if it be only a Personal Proceeding, then it may be so consistent. And I do not find any Scripture that affirms it otherwise.

And

And as to those Passages in the Liturgy which direct us to the Person of the Father, for the Sake and Merits of the Son, they will all hence be accounted for. He came to be our Mediator ; and as such he paid the Price of our Redemption ; and by his Merits and Intercession we must receive all we can hope for. And all the other Passages are accounted for, as being grounded on what is proved or answered already.

But lest the Objections the Dr. makes to the Liturgy should either give Occasion of Scruple to our Brethren, or Advantage to them without, I shall ask the Reader's Patience, while I take a short View of the several Passages by him collected : Which I shall do in the same Method he has put 'em down. And first,

In his 1st Chapter, §. 1. all that can be made of those Passages is, That the Deity is One ; which no body ever deny'd. But the Things the Dr. aims at are not proved thereby. The Ni-

cene Creed is expressly against his Opinion: For it affirms the Unity of the Deity in the Trinity of Persons; One God the Father, One Lord Jesus Christ, the Holy Ghost the Lord. For as the word Lord is the Version of Jehovah, it is expressive of the Self-existent and Supreme Being; and of the same Signification among the Old Prophets, as the word God in the Christian Church. And if the Affirmation, One Lord Jesus Christ, does not contradict the same Affirmation of the Holy Ghost's being the Lord, neither can it be pretended that the affirming the Father to be the One God, denies the Deity of the Son and Spirit. For unless we will deny that the Father is Jehovah or Lord, which would be the highest Impiety, we must not say the Lord Jesus is not God, or the Holy Ghost is not God, but take the Words altogether consistent; which cannot be but in Unity of the Deity, and Trinity of the Persons.

1. 2, 3. Most of the Passages in these Sections teach us to direct our Prayers and Faith, &c. to God the Father, through the Merits and Mediation of the Son our Advocate and Propitiation, as we are commanded by our Lord himself, *John* 16. 24. and directed by his beloved Apostle, 1 *Ep. Job.* Chap. 2, 3. But here again the Dr. has done the Church some Service in these Quotations: For where we say that Christ sits at the Right Hand of God, we express his Mediatorial Kingdom; and where we add In the Glory of God the Father, we express his Deity. For the *Hebrew* Word Chabod which we render Glory, signifies properly the Substance or Essence of God, when spoken of God; and the Soul, which is the Formal Essence of Man, when spoken of Man: And thus we in the Eucharist adore the Son and Spirit as most high in the Glory of God the Father, i. e. Supreme God, as being of the Substance or Essence of God the Father.

As

As to the Prayer in the Matrimonial Office, God of *Abraham*, &c. the Dr. might have observed Two distinct Addresses in that Prayer, 1. To the God of *Abraham*, and *Isaac*, and *Jacob*, then to the Lord thro' Jesus Christ. The First of these is to Jehovah Elohim the Son; the latter is to the Lord Jehovah thro' the Lord Jehovah, to the Father thro' the Son; as we find them both stiled, *Gen. 19. 24.* Jehovah rained from Jehovah.

The same may be said of the Prayer at Sea. Where the Lord of Hosts is pray'd to for Christ's sake. For here again the Person address'd to is he who sits in the Throne judging Right, *i. e.* our Saviour; and the Word [through] must be understood as if it had been said through thy Mediatorial Office, or as thou art Jesus Christ our Lord.

Neither does it appear from any Text I have yet observed, that the Lord's Prayer is not directed immediately to the Deity consider'd as Three Persons in one God. For, (1.) the

F

Word

Word Father which art in Heaven, is but an Hebraism for Heavenly Father ; and not only the *Jews* but the *Greeks* also speak almost in this manner.

(2.) Then here are Things prayed for, which are peculiar to the Father, and to the Son ; Thy Kingdom come--- ; which all agree refers as well to the Kingdom of Grace, which is the Mediatorial Kingdom of Christ, as to the Kingdom of Glory, which is the Kingdom of the Father. Give us this Day our daily Bread, and lead us not into Temptation, seems proper to the Holy Ghost. And again in the Doxology, the Words, Thine is the Kingdom, seem more immediately directed to the Son, who now actually reigns, Thine is the Power, seem to refer to the Holy Ghost, who is the Power of the Highest, *Luc. 1. 35.* As, Thine is the Glory, does refer to the Father, and Son, and Spirit, as being the Word by which the very Essence of the Deity is expressed, as I have noted already.

Neither can it be an Objection, that
this

this gives the Title of Father to the Son, and Holy Ghost; for as the Church is our Mother, and the Spouse of Christ, he is our Father; and as we are regenerate by the Holy Ghost, which Regeneration makes us Sons of God, the Spirit also is our Father. Not but that the whole may be addressed to the Father, if with proper Limitations.

In the Communion Office, the whole Service is immediately directed to the Person of the Father, as appears by the very Nature of the Office. It is a Memorial of the Passion of the Son made to the Father by the Priest thro' the Holy Spirit, in Union with the Mediator, who continually does the same in Heaven. But even there the Church at the End of the Office adores the Trinity in Unity, to prevent as far as possible our mistaking the Doctrine of the Trinity. Thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father.

¶. 4. The Subordination of the Son here observed by the Dr. is only that

Subordination with which his Mediatorial Office is necessarily attended: The Derivation affirmed of the Son in this Section, or what the Son derives from the Father, is only his Personality. And here again the Dr. proves the Deity of the Son, by asserting the Word *πρωτογενετον* to be expressive of the Supreme Deity. For that Word is by our Saviour claimed as belonging to himself, *Rev.* 1. 8. I am Alpha and Omega, saith the Lord, which was, and is, and is to come, *Ο Πρωτογενετον*. And *Ver.* 11. I am Alpha and Omega. And the Words God of God, Light of Light, shew that the Person of the Son, as it proceeds from the Father, *John* 8. 42. by an Eternal coming forth, *Micah* 5. 2. by a Generation, *Psal.* 2. 7. altogether ineffable, *Isa.* 53. 8. yet does not destroy the Unity of the Deity; but that the Person of the Son being Very God, does proceed from the Person of the Father, who is the same Very God.

§ 5. Neither is the Holy Ghost proved

ved a Subordinate or Derived Being, by any Passage cited here by the Dr. For in the Oeconomy of our Salvation, the Mediator, when he ascended up to Heaven, sent down the Holy Ghost to be his Vicegerent upon Earth, *Job. 14. & alibi passim.* So that as the Person of the Son being Mediator is represented by the Holy Ghost, this, if I may so speak, does infer a Subordination in the Character; but it does not follow thence, that the Nature or Being of the Person under this Character is subordinate: And what is said of the Derivation of the Person of the Son from the Person of the Father, answers to the like Objection against the Deity of the Holy Ghost taken from his Procession.

And therefore the Dr. need not have taken such Pains to have made the Doxology and the Creed of St. *Athanasius* agree with his New System. For no Orthodox Author has ever affirmed of each Person, considered as Person abstractedly, such things as affirm any Distinction in the Nature; but as they have

have been careful not to confound or mix the Persons, so they have as carefully avoided the dividing of the Deity.

From what has been said, it appears that the Apostles Creed contains as much in the Ancient Language of the Apostles, as the *Athanasian Creed* in the Language of the succeeding Ages. which has been abundantly proved by the Learned Bishop of *Chester*. And therefore how great soever the Charity of those may be, who are for leaving out this Creed, surely their Discretion would be more, should they keep us to our known and stated Form of Words, which none can possibly pervert or mistake. And here, in the Spirit of Meekness, I must intreat the Dr. to enquire again how the Greek *Τρεῖς αἰώνιοι*, &c. or the *Latin tres æterni*, &c. both of the Masculine Gender, can be supposed to agree with *ὑποστάσεις*, or *Persons*, both which are Feminine, rather than *Dei*, or *Dei*, which are of the same Gender with the Adjective. If not, then how the Words *Three Eternals*

can

cannot be supposed to refer to Persons.

And therefore the Church needs not to explain or alter the Litany, which invokes the Three Persons distinctly; for I have already proved that the Ancient Church of the *Jews*, by God's immediate Command, were to sacrifice to the Son: And if the Apostle in his Benediction sent Grace from the Seven Spirits, or rather Sevenfold Spirit, *Poc.* i. i. in the same Words as from the Son, why may not the Holy Ghost be invoked as is the Son? If he be God, as I have proved, he ought to be invoked and adored, otherwise we are defective in one great Branch of our Duty.

I shall now conclude with one Word to all that would judge of this Controversy; and only beg they would not conclude too soon against the received Doctrine; and that the Prejudice of Mens Persons may not lead 'em to Error. Had a late Author not been too much carry'd away in this manner, sure he would not have render'd אבי-עז the Father of the future Age, when he might have

have found by comparing Text with Text, that *by* always signifies Eternity; and if he would have mended our Version, he should read, Father of Eternity. And this can be no improper Title for the Son of God, *by whom are all things*, even Time and Eternity.

To whom with the Father and the Holy Ghost, be all Honour and Glory Coequal and Coeternal. Amen.

ADVERTISEMENT.

AS the Learned receive this Essay, I shall go on in a Second Part to prove the Christian Faith out of the whole Old Testament in the same Method, which Dr. Clark has taken to attack it out of the New: Each of whose Citations I shall then particularly examine. 6 AP 38

ERRATA.

Pag. 6. Line 8. for Eccl. read Acts.